MINUTES

OF THE

BROAD RIVER

BAPTIST ASSOCIATION,

AT ITS FORTY-FIFTH ANNIVERSARY,

CONVENED AT

PHILADELPHIA CHURCH,

SPARTANBURG DISTRICT, S. C.

FRIDAY, OCTOBER 17, 1845.

AND DAYS FOLLOWING.

The introductory Sermon was delivered by Elder M. C. Barnett, from Malachi 3d chap. 1st and 2d verses.

The Delegates met in the Meeting House, and solemn prayer was offered by Elder D. Scruggs.

Letters were then read from all the Churches in union, the names of their Delegates enrolled, and the state of the Churches minuted.

1. Elected Elder D. Scruggs, Moderator, and M. C. Barnett, Clerk.

2. Read the Constitution and Rules of Decorum.

3. Opened a door for the reception of Churches into our Union, whereupon, the Double Springs, a newly constituted Church, made application by letter, which was read, received, and their Delegate invited to a seat.

4. Appointed a Committee to arrange the business of the Association, viz, Brethren W. Hill, S. Morgan, J. R. Logan, with the Moderator and Clerk, to whom all the papers belonging to the Association, were referred.

5. Appointed a Committee to arrange Union Meetings, consisting of Brethren W. R. Poole, H. W. Carrell, W. Covington, and J. Ezell.

6. Appointed a Financial Committee, viz, Brethren J. R. Logan, W. B. Turner and A. S. Goudelock.

7. Elder S. Morgan prayed, and the Association adjourned until to-morrow morning, 10 o'clock, A. M.

Saturday Morning.—Met according to adjournment. Prayer by the Moderator.

8. The Committee appointed to arrange the business of the Association, reported, and were discharged from that branch of their business.

9. Called for correspondence from sister Associations, and received from the Reedy River, letter and minutes, by the hands of their Messengers, A. Liles and J. Cooper; from the Charleston, letter and minutes, by the hand of their Messenger, B. W. Whilden; from the Tyger River, letter and minutes, by the hands of their Messengers, S. Drummond, J. G. Landrum, R. Woodruff and W. Drummond; all of whom were received, and invited to aid in council; no correspodence from the Bethel, from the Catawber none, from the Green River none.

10. Appointed Brethren to write letters of correspondence, to sister Associations, viz, to the Reedy River, Brother A. Bonner to write, and Elders D. Scruggs, W. B. Padget and M. C. Barnett Messengers; to the Tyger River, J. R. Logan to write, and Elders T. K. Pursley, S. Morgan and M. C. Barnett, Messengers; to the Catawber, E. J. Underwood to write, and Elders W. B. Padget, D. Dobbins and Brother H. W. Carroll. Messengers; to the Charleston, W. B. Turner to write, and M. C. Barnett and H. W. Carrell, Messengers.

11. Considered a Petition from Long Creek Church, in reference to re-dividing the Association into Sections, and a Committee consisting of Brethren W. Robberts, H. W. Carrell, A. Bonner, J. Dean and J. Ezell, was appointed, to whom that business was referred; also, a Petition to reconsider the ratio for sending Delegates to represent the Churches in the Association, and a Committee of five were appointed, to answer that Petition, and report to the Association, viz, Brethren W. Hill, J. Dean, W. R. Poole, J. W. Cooper and A. Bonner.

Also a Petition on the propriety of appointing a Domestic Mission in the bounds of this Association, and after due deliberation, voted it out of the Association; whereupon, Brethren D. Scruggs and M. C. Barnett volunteered to ride and preach in the destitute sections of the Association, for twenty-eight days, and a tender of $31,00 was made to them, by the Delegates and Congregation present.

12. The Committee on Union Meetings reported as follows: First, at Woolf's Creek, to commence on Friday before the third Lord's day in April, and Elders W. Hill, E. McBee, T. K. Pursley and M. C. Barnett to attend; second, at Sandy Run, to commence on Friday before the third Lord's day in May, Elders D. Scruggs, D. Dobbins, T. Dickson, T. K. Pursley, W. B. Padget, W. Hill and M. C. Barnett, attend it; third, at Unity, to commence on Friday before the first Lord's day in June, Elders D. Scruggs, T. Dickson, W. Hill, M. C. Barnett, T. K. Pursley, W. B. Padget, S. Morgan, and E. J. Underwood to attend it; fourth, at Goucher Creek, to commence on Friday before the third Sabbath in August, Elders D. Dobbins, F. W. Littlejohn, S. Morgan, D. Scruggs, T. K. Pursley, T. Dickson and M. C. Barnett to attend it; and we recommend that a collection be taken up at each Union Meeting, to compensate those Ministers that attend, which report was adopted.

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13. The Committee appointed to arrange the division of the Association, reported, and were discharged. The division is as follows: Broad River to divide the Associational ground; the part lying on the N. E. side of said River, to be divided by the Post Road, runing from Ellis' Bridge on said River, to Lincloton, that part lying on the S. W. of said River, to be divided by Pacolet River.

14. The Committee appointed on the second petition, from Long Creek, reported as follows: That each Church be entitled to two Delegates, and one for every fifty over one hundred, and no more; all former Resolutions on this subject, to be repealed; the report was adopted, and the Committee discharged.

15. Elected Elder D. Scruggs to preach the sermon introductory to the next Association, and Elder W. Hill his alternate.

16. Elected Elder W. Hill to write the next Circular Letter, and that the subject be Domestic Mission.

17. Elected Brethren to preach on the Sabbath, viz, J. G. Landrum, B. W. Whilden, W. Hill, and E. Ray.

18. The Committee on Finance reported $33,32, sent up by the Churches, for printing Minutes.

19. Elder T. Dickson prayed, and the Association adjourned until Monday morning, 9 o'clock.

The stand was occupied on Sunday by those appointed; the congregation was very large and attentive.

Monday Morning.—Met according to adjournment. Prayer was offered by Elder W. Hill.

20. The Circular Letter, prepared by M. C. Barnett, was called for, read and adopted.

21. Called for and read corresponding letters to sister Associations, all of which were adopted.

22. *Resolved,* That we notice, on the face of our Minutes, the death of our beloved Brother, Elder J. Crowder, whom we esteemed as one among the best of men, and though we have sustained a great loss, we believe it to be his eternal gain.

23. *Resolved,* That we warn our Churches against a certain E. M. Chaffin, who sometimes passes himself as a Baptist preacher, as he is in disorder, and not worthy of Christian regard.

24. *Resolved,* That we add to the fee of our former Clerk five dollars.

25. *Quere.*—Is it right to hold in fellowship, and admit to our communion; members who openly profess themselves Campbellites? *Answer.*—No.

26. *Resolved,* That our next Association be held with Maccedonia Church, four miles Sonth of Cow-pen Furnace, and six miles N. W. of Limestone Springs, on Friday before the third Lord's day in October, 1846.

27. *Resolved,* that the Clerk superintend the printing and distribution of 1200 copies of these Minutes, and that he receive $10,00 for his services.

28. *Resolved,* That the thanks of this body be tendered to the

Brethren and friends of this vicinity, for their great kindness towards us during our session.

After prayer by Elder D. Scruggs, the Association adjourned.

D. SCRUGGS, *Moderator.*

M. C. BARNETT, *Clerk.*

CIRCULAR LETTER.

THE BROAD RIVER BAPTIST ASSOCIATON TO THE CHURCHES IN UNION; GRACE BE UNTO YOU, AND PEACE FROM GOD OUR FATHER, AND THE LORD JESUS CHRIST:—

We feel grateful to Almighty God, beloved Brethren, that we are again permitted to hold an Associational interview, and by his grace we are enabled, according to the direction of our last Association, to address you on Temperance, as the subject of our present Circular.

This is a subject that has been embelished with much pomp of description, both by Divines and moral lecturers: however, to avoid all exageration, it is a subject, when taken in its enlarged sense, that seems to comprehend almost all our duty as Christians. The uncertainty of our enjoyments, and the multiplicity of dangers which human life is exposed to, strongly inculcate the virtue of temperance, vigilance and self-government, as a duty incumbent on all, but especially the young, such as are now begining the journey of life. To them the admonition to this virtue might be particularly enforced, though there may be reasons to fear, that by them it is in hazard of being the least regarded. Experience enforces the admonition on the most giddy, even after they have advanced in years; but youthful passions are evidently more adverse to temperance. Being unacquainted with danger, and unsubdued by disappointment, desire impells them to rush with inconsiderate ardour, until they are enveloped in the perils of intemperance and all its concomitant evils. The great motive to the observance of this virtue, is suggested by the Apostle Paul to his Philipian brethren, "let your moderation be known unto all men," as the habitual tenor of the soul, and which should be discovered in all of our actions, for the reason, that the trials and enjoyments of this precarious life, are fast hastening to a close, and the day of "the Lord is at hand." And the same Apostle, after pointing out to the brethren at Galatia, the manifest works of the flesh, such as emulation, strife, hatred, murders, drunkenness, and such like deeds of unbridled sensular indulgencies, adds, that they that do such things shall not inherit the kingdom of Heaven. But the holy affections, and the conduct resulting from them, as put in contradistinction to the manifest woks of the flesh, are love, joy, peace,

long suffering, gentleness, goodness, faith, meekness, and temperance, being a joyful frame of mind in the service of God, a peaceful conscience, and a submissive will, leading to a peacable conduct, and a disposition to temperance and moderation to all men, united to philanthropy, integrity and good will, and an evident moderation about every worldly object, and the gratification of every animal appetite, refraining from whatever may tend to the injury of others, either in health, reputation or property, the animal nature being kept under, and brought into subjection, by proper discipline, crucifying the flesh with its lusts and appetites, as an enemy and malifactor; for if we walk in these things, then, it is evident that we live in the spirit; and against such, there is no condemnation; and surely no person could plead an excuse for intemperance, when the design of the faith of Christ, is, to enforce upon all men, the great law of justice and temperance, which teaches us to deny ourselves of all worldly appetites and lusts, and live soberly, righteously and temperatey in all things. This is a virtue which was celebrated even among the heathern moralists; and if the doctrine Paul preached before Felix, when temperance was one of the prominent heads of his discourse, which proclaimed liberty, would but have freed him from an obligation to this and other like kind virtues, he would no doubt have embraced it; but it was so far from doing this, that it strengthened the obligation of these sacred laws, binding all under the highest penalties to an observance of these necessary virtues. Therefore, the Apostle reasons on temperance, to convince Felix of his intemperance, which he had been notoriously guilty of, and seeing the odiousness of his pursuits, he became startled by the workings of a natural conscience, and was filled with amazement and horror at his own deformity and danger. Such are some of the painful apprehensions, which naturally arise in the mind of him, whose life has been spent in the indulgences of carnal appetites, which may be taken as some of the dismal forebodings of that punishment which never ends; for it is the fate of all human pleasures by immoderation and continuance, to fade and cloy. Hence, in the most prosperous state, there are frequent intervals of languor, and even dejection. There are vacuities which it is not in the power of the world with all its indulgences, to fill up. What relief so adapted to those vacant and dejected periods, as the pleasing reflection of a life spent in moderation, and in conformity to the sacred laws of the scriptures? How barren and imperfect that prosperity arising from intemperance, which can have no recourse to such subsidiary comfort, to supply the insufficiency of worldly pleasures, and to animate the stagnation of vulgar life. For the want of such comfort, the pains of a wounded spirit, which are the sorest of all human evils, naturally arise. "The spirit of a man may sustain his infirmatives, but a wounded spirit who can bear?" And as there are internal sorrows which spring, for want of due regard to the proper government of our appetites and passions, so, we may trace the external disasters which we suffer in the course of events,

as being brought upon us by our own ungoverned passions and appetites; for the constitution of things is framed with such profound wisdom, that the divine laws always carry their sanction in their own bosom; hence, the Apostle Peter enforces upon his brethren, who had received according to the divine power, exceeding great and precious promises, having escaped the corruptions of the world through lust, to give all dilligence, to add to their faith, virtue, and to virtue, knowledge, and to knowledge, temperance, being moderate in using the good things of this life, that they might obtain a right understanding and knowledge of outward comforts, and see the worth and usefulness of these things, as being inferior to spiritual mercies. Bodily exercise, and bodily privileges, profit but little, and therefore, are to be used accordingly. We must be moderate in desiring and using the good things of natural life, such as meat, drink, sleep, recreation, and credit, and an inordinate desire after these, is inconsistant with an earnest desire after God, and Christ, and they who take more of these things than is due, can render to neither God nor man, what is due to them. In fine, if we would escape the polutions of worldly enjoyments, we must use them in moderation. Even then, it is impossible for any one to promise upon their continuence. Who can say "my mountain standeth strong, I shall never be moved?" Nay, every element in nature may in a moment be armed with force, to make the unwelcome separation between us and the best of our worldly possessions. Thus, corruptable and uncertain is all that is most admired in this world. Let us, therefore, "use this world as not abusing it," shewing all good fidelity, that we may adorn the doctrine of God our Savior, in all things, looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ. Brethren, we commend you to God, and to the word of his grace, who is able to build you up, and give you an inheritance with them that are sanctified.

D. SCRUGGS, *Moderator.*

M. C. BARNETT, *Clerk.*

☞ Received of the Rev. M. C. BARNETT, the sum of $25 00, for printing 1200 copies of these Minutes.

Z. D. COTTRELL, *Printer.*

Churches.	Post Offices.	By whom Supplied.	Lord's day.	Delegates Names. Ministers names in small Capitals. Licensed Preachers in Italic. Those marked thus * were absent.	Bapt'd.	Rec'd. by Let.	Rest'd.	Dism'd.	Excl'd.	Dead.	Total.	Contributions
Buffalo.	Irvinsville, N. C.,	D. Dobbins,	4	S. J. C. Mooney,	0	5	0	3	3	2	93	$2 00
Sandy Run,	Moresborough, N. C.,	D. Dobbins,	3	" D. Dobbins,* C. Bridges, E. Jones,	7	1	0	39	1	1	171	1 00
Friendship,	Smiths' Store, S. C.,	W. Drummond,	1	" J. Bearden, J. Ham,	0	0	1	15	0	1	79	82½
Cedar Springs,	Cedar Springs, S. C.,	M. C. Barnett,	4	" M. C. Barnett, E. Barnett,	3	1	0	5	3	1	67	1 20
Buck Creek,	Damascus, S. C.,	J. Kirkendol,	3	" J. Kirkendol, J. Ezell, Sen. J. Turner,	16	2	2	2	3	2	123	2 00
Long Creek,	Hoylesville, N. C.,	W. Hill,	3	" *H. W. Carroll*,	6	6	2	2	2	0	88	1 05
Providence.	Limestone Springs, S.C	S. Morgan,	1	" S. Morgan, J. Byars,	13	2	1	23	1	0	104	1 50
Bethel,	Gowdysville, S. C.,	D. Scruggs,	1	" A. S. Gowdelock,	13	2	0	5	0	1	60	1 18
Goucher Creek,	Hurricane, S. C.,	F. W. Littlejohn,	3	" F. W. Littlejohn,* E. Lipscomb,	0	2	0	12	3	1	139	1 00
Antioch,	Harmony, S. C.,	W. Hill,	1	" W. Hill, T. Dickson J. Whitenant,	14	3	0	3	1	3	151	2 50
Zion.	Bushy Creek, N. C.,	D. Dobbins,	1	" Letter.	1	0	0	5	0	0	68	1 00
Wolf's Creek,	Earlsville, S. C.,	W. Hannon,	3	" S. W. West, E. Dill,	1	2	0	6	1	1	83	1 62½
Macedonia,	Hurricane, S. C.,	C. E. W. Lindsey,	4	" C. E. W. Lindsey, W. Williams,	1	5	0	4	10	1	68	1 50
Philadelphia,	Glen Springs S. C.,	S. Drummond.	2	" E. J. Underwood. J. Dean, J. C. White,	2	3	0	3	1	0	62	1 02½
Bethesda.	Bivingsville, S. C.,	E. McBee,	1	" W. R. Poole,	0	4	0	11	0	1	90	1 50
Camp's Creek,	Buck Shoals, N. C.,	W. B. Paget,	1	" A. Bomer, W. B. Paget,	3	0	0	3	1	1	57	1 00
State Line,	Buck Shoals, N. C ,	D. Scruggs,	3	" D. Scruggs, W. B. Turner,	2	0	0	6	1	0	48	1 25
Mount Ararat,	Draytonville, S. C.,	S. Morgan,	4	" J. Peeler,	7	0	2	3	0	1	35	75
Hebron,	Mountain Island, N.C.,	T. Dickson,	2	" No Return,								
Zoar,	Shelby, N. C.,	W. Hill,	2	" J. R. Logan,	6	0	0	7	0	0	47	1 15
Zion Hill,	Hurricane, S. C.,	T. K. Pursley,	3	" E. McBee, I. McBee,	2	0	0	3	0	0	34	50
Corinth,	Limestone Springs, S.C	T. K. Pursley,	2	" T. K. Pursley, *T. J. Campbell*,	9	2	0	0	2	1	39	1 50
Capernaum,	Buffalo, N. C.,	D. Dobbins,	2	" W. Roberts,	1	1	0	1	0	0	40	1 75
Bethlehem,	White Plains, N. C.,	T. Dickson,	3	" R. P. Logan*, Z. Earl,	0	1	0	0	0	2	34	75
Sulphur Spring,	Glen Springs, S. C.,	J. Huett,	4	" P. West,	0	2	0	8	0	0	10	50
Unity,	Hickory Grove S. C.	R. P. Logan,	1	" W. Neal,	1	2	0	2	1	1	41	50
Up'r Fair forest,	Unionville, S. C.,	J. G. Kendrick,	1	" J. Greer,	0	5	0	4	0	0	56	55
Pacolet,	Pinckneyville, S. C.,	J. G. Kendrick,	3	" J. G. Kendrick*, W. Mullenax,	40	2	0	10	6	2	134	1 50
Double Springs,	Camp Call N. C.	S. McCurry,	2	" W. Covington,	3	1	0	0	0	0	36	75
				*190								
				Total,	151	48	8	*	40	23	2057	$33 35